

# MAGAART

Capacity Building within Research Communication, Dissemination and Networking

Seminar on  
Stability, Democracy and Rights  
Maseno University, 7-8 December 2015

## ABSTRACTS



Capacity Building within Research Communication, Dissemination and Networking

## **Emotional Intelligence, Interpersonal relations and Achievement among University Upgrading Teacher Students**, by Helen Christine Amongin, PhD Student, Gulu University

The study will focus on the relationship between Emotional Intelligence, Interpersonal relations and achievement of upgrading teacher students of College of Education, Makerere University, Faculty of Education and Uganda Christian University, Mukono. According to Pawlow, (2009), Emotional Intelligence (EI) is responsible for 80% of the success in our lives. Interpersonal and academic relations enable teacher students perform better academically, be emotionally well adjusted to handle activities apart from teaching, as well as professionally deal with community around the school. The curricula and syllabi in the Teacher Education programmes in Uganda do not clearly stipulate EI as vital and critical issue. Although the report of the Visitation Committee to Public Universities (2007) and National Council for Higher Education report of 2013 suggests that teacher students are generally performing reasonably well academically (achievement), but the report is silent about issues such as IR and EI and their impact on achievement including the specific academic and non-academic achievement of teacher students. Research shows that EI directly impacts academic achievement (Fernandez, Salamonson and Griffiths 2012), but little is documented on the relationship between EI and non-academic achievement. There isn't much research either between Interpersonal relations and achievement. Emotional Intelligence, Interpersonal Relations and Achievement of Upgrading University Teacher Students needs to be investigated, therefore. Currently, EI and non-academic factors are not fully addressed in the curriculum and practice of the educational system. Mixed methodologies (sequential explanatory) will be used. Both hypotheses and questions will be used in the study. Cross-sectional survey descriptive analysis will be used for qualitative data while STATA data analysis will be used for quantitative data. The study is 20 years late and requires the urgency it deserves.

## **Dynamics of Instability in Wajir and Garissa counties of North Eastern Kenya**, by Victoria P. Awiti, PhD student, Maseno University

The analysis of the state of instability in the two counties focuses on the various dimensions and manifestations that exist. It begins from discussions on dimensions of instability that range from the statist perspective and the societal perspective. Instability from the statist perspective is drawn from theoretical debates about the state and its obligations to citizens. Of interest here is how governance of frontier zones of North Eastern Kenya where Wajir and Garissa counties are situated has bred instability over the years. Specific attention is given to the use of collective punishment and state violence as mechanisms to counter conflict between communities and a strategy to supplant state authority North Eastern Kenya. From the societal perspective analysis of instability is drawn from the nature on interaction among communities living in these two counties. Specific attention is given to issues that undermine mutual interaction, promote hostility and precipitates violent conflict. Three broad categories of factors have been identified to be undermining stability in this region namely conflict, insecurity and under-development. Instability is further analysed in relation to livelihood. The nature of interaction among communities resonates around securing livelihood as will be discussed later in this section.

**Mother tongue Education in Nepal**, by Prof. Bal Mukunda Bhandari,  
Tribhuvan University

Nepal, a small south Asian country, makes a collage of multiple cultures, ethnicities and languages. The population census of 2011 records 123 mother tongues with speakers ranging from only 8 (Arabi) to 11,826,953(Nepali) out of 26,494,504 -the total population. Among them Nepali, a member of Indo-European family, is the language of communication throughout the country which is spoken by around half the population as their mother tongue and almost all the population speaks and understands it. Nepal practiced one nation-one language policy in the past. Linguistic plurality was considered a threat for integration of the nation. The Nepali language, the language of rulers and the language of the educated people was solely used in official business, media and education. The medium of instruction (MOI) in school education was Nepali except a few English medium schools. At the same time, though a foreign language, English was used side by side within the country, and exclusively for international communication and collaborations. With the restoration of multiparty democracy in 1990, the government adopted multilingual policy. Since then many mother tongues appeared and they also began to be used in different fields. The recently promulgated (September 20, 2015) constitution of Nepal declares all mother tongues in Nepal the national languages, and the Nepali language as the language of official business. The constitution also guarantees that every citizen shall have right to acquire education in their mother tongue. In this context, this presentation explores the distribution and status of the mother tongues in different fields along with education. More specifically, it will deal with how mother tongue education as a subject or medium of instruction has been carried out, and what practical difficulties have been faced in doing so.

**The Power of Postmodern Values Introduced in Education in Shaping Democratic System in Nepal**, by Prof. Govinda Raj Bhattarai, Tribhuvan University

Nepalese people fought for about a century for freedom from barbarism and tyranny, from dictatorship and feudalism. The first revolution earned them freedom in 1951, though it proved to be a first installment only. Since then they fought every two decades or so, belligerently-- sometimes armed revolutions shattered the country, especially the Maoist struggle of the former decade. Ultimately they laid arms down, by ensuring peace. In the course of this, Kingship was abolished and multiparty system declared, Federal Democratic Republic of Nepal announced. The new constitution came into effect on September 20, 2015. It is hardly three weeks now since its promulgation. The people of Nepal are very much tired. To fight almost a whole century for freedom is unimaginable. Thousands suffered exile, disappearance and death. During these decades political systems kept changing, and so did systems of education, law, commerce etc. The nation was impatient to change. Of late the process of globalization has been a change agent in Nepal. During that period, people stood against caste system, caste hegemony, feudal system, etc, and people in the margins came into the fore. Gradually the marginalized groups (ethnic, women, dalits, deprived) made their voices heard for their space and identity. All this is the consequence of the teachings of postmodernism. Postmodernism has seeped into Nepal through higher education. Its claim for plurality and multiplicity encouraged people to stand against the grand narratives—which helped them discard kingship and secularism. So it became a means for establishing participatory democracy. Today every marginal group has got its centre—there is reservation or quota for women, marginal groups, inclusive education for children – one feels that small narratives have replaced our past. This paper is an attempt to see great political changes underpinned by education system in Nepal.

## **Linguistic Democracy, Englishscape & Learner Identities in Rural Nepal**, by Kamal Raj Devkota, PhD student, Tribhuvan University

This paper primarily talks about the social cultural perspectives of English language teaching and learning practices in Nepal. It especially questions linguistic democracy referencing Englishscape i.e. complex, ambivalent and fluid nature of learner perspectives and meanings regarding English language and English language learning. It is argued that English language, along with the emergent global cultural complexities, has been perceived as ‘cultural and/or symbolic capital’, also ‘English capital’. Equally, insofar implied with aforementioned perceived meanings, English spread has been questioned for its number of consequences including linguistic and educational inequalities and injustices in several non-native societies. One among such societies, Nepal reveals a very complex situation of English language teaching-learning practices. As a hegemonic practice of the then Ruling Bloc, English entered in Nepalese education in the mid-eighteenth century. However, it got confined only to elitists during Rana reign (1854 -1951) in the nation. It spread tremendously only after the establishment of democracy in the 1950s since it was considered as an important part and marker of *bikasi* and modern education. Along with the rapid growth of mass education in the 60s and 70s, appearance of private schools including a number of missionary schools in the 80s and 90s, and Nepal’s rapid interaction with the outside world through migration, technology, communication and business transaction for the last two decades, all favored English to grow and influence Nepalis’ subjectivities. Amidst this point, the attempt here is to explore what is meant by learning English for the high school children belonging to dalit category in Nepalese society. More specifically, the focus is on how these children from rural Nepal relate English learning and how they construct their identities in diverse social sites including schools and English language classrooms. In a nutshell, this paper critically examines how foreign language learning, English here, is associated with diverse, multiple, and complex social and cultural meanings in the present modern globalized world today.

**Organization and political participation in Kenya: civil and uncivil society**, by Prof. Bodil Folke Frederiksen, Roskilde University

In Kenya the muted but always present awareness and articulation of ethnic dimensions of politics has acquired new and pressing relevance and become a clamour with the mobilization of ‘political tribalism’ during the 2005 Constitution referendum, the disastrous 2007 presidential and parliamentary elections, the 2013 elections, and now in the panic over the appearance of senior politicians’ appearance at the International Criminal Court, indicted for crimes against humanity. The build-up to and aftermath of the elections in 2007 and 2013 were marked by an exceptionally violent and long-lived ethnic mobilization. The elections were characterized by large-scale popular participation, not only in terms of votes cast but also of voters’ active engagement with the contending parties and the issues underlying the fight over the right to govern. They were manifestations of democracy in action. However, in Kenya, like in South Africa, democratic participation does not confine itself to activities that live up to key ideals of liberal democracy: the exchange of ideas between equally situated citizens within the framework of civil society, and the orderly management of conflict and difference according to the principles of the rule of law. Instead, organizations and groupings that made up Kenya’s ‘actually existing’ civil society orchestrated violent contestations in periods leading up to and following elections – often in collusion with political leaders. The demonstrations, raids and population displacements were mass manifestations of ethnic competition and collective claims and grievances nurtured by class, generation and, most importantly, ethnicity. For large groupings of marginalized young men and women, these contestations were modes of converting grievances into social and political aspirations. In the presentation I’ll discuss two youth organizations, Mungiki and Bunge la Wananchi and their different approaches to social and political reforms.

**Oscillating Identity of Nepalese women: A Political Discourse**, by Mee-na Gurung (Thapa), PhD student, Tribhuvan University

This paper attempts to explore the political ethnography of Northern Hill part of Nepal and its contemporary political upheavals in National politics which has just promulgated its 7th new constitution on 20 Sep 2015. The subject to explore is the situation of women in power relation. The empirical evidences challenged here the meaning of politics and its implication. Despite dedicating crucial role in informal activities, party politics and government service etc., women still experience a historic gender disparity in power relation in formal politics. Women politicians still experience an oscillating identity especially when it comes to the matter of accepting their leadership position. Furthermore, Nepalese women ever seem homologous instead, dichotomy in caste, ethnicity, gender, class, status of the family and individual, education, religion, region depending on country's socio-cultural practices seem so complicated. Thus intersectional variation or dichotomy is the structural barrier to the power balance on one hand and on the other hand, these groups were structurally boycotted from the state strategy since long. The influence of this sort has thus a relational impact to the gender power relation which could apparently be seen in different forms that cause not only gender imbalance but also incongruity lies apparently person to person under human dignity and respect of everyday needs in reality with which conflict was occurred. However, 'villagers' in the rural northern parts critically consider the feeling of 'We' in larger commune saying that we drink the water from the same source or tap'. This is how villagers deconstruct the personal and structural conflict and reproduce structure of every day practice and even put their identity into oscillation in bounded norm of culture. This paper thus argues against conventional gender concept of power bifurcation and formal politics and instead manifests the degendering theory of feminists to end gender power imbalance in everyday practice and formal politics.

**In their Own Voices: A Psycholinguistic Analysis of the Terrorism Attack on Garissa University College**, by Prof. Florence Ngesa Indede  
Department of Kiswahili and Other African Languages

“We started running and bullets were whizzing past our heads, and the soldiers told us to dive” Mr. Wetangula a former Garissa student narrated his ordeal that befell him and his colleagues when the University College was invaded by Al-Shabab terrorists on the Night of 2nd April 2015, killing an estimated number of 147 students and several injured. The horrific incident recounts how victims were forced to make distress calls to members of their families, to intentionally witness and confirm sounds of gun-shots through phone calls. Furthermore, in these stories, we get clear narrations of the helplessness of the female students struggling to save their lives. The voices visualize the religious ideologies portrayed in discriminating the victims. The attack recorded as the worst on a Kenyan higher learning institution unravels the fragility and vulnerability of the Kenyan Universities to acts of terrorism. In the voices expressed by the victims of the Garissa attack, this presentation analyzes the traumatizing moments that the students went through when they were held hostage. Examples of documented personal stories are used to illustrate complex and intricate reflections of the psycho-social after –effects of terrorism not only to the victims but by extension institutions of higher learning. As noted by UNESCO (2011), the longer term terrorism attacks contribute to educational fragility, state fragility and the obstruction of development. The presentation raises fundamental questions on the security of university operations and disaster preparedness.

## **Reflections on rearticulation: moving towards problem-based course design**, by Prof. Inger Lassen, Aalborg University

**P**roblem-based learning is commonly acknowledged as an approach that strengthens community outreach as well as democratic rights of learners to engage as participators rather than spectators (Dewey 1997). This involves ensuring the learning rights of students to develop skills to learn, to critically reflect on knowledge and to produce knowledge (Wiberg, in Krogh and Jensen 2013). Although it is difficult to argue against the merits of a democratic learning ideal, making a transition from a traditional didactic teaching approach to a student-centered learning approach through problem-based pedagogy may cause concern among faculty staff. For one thing, transition requires careful planning of how curricula and course module design may be revised, and more importantly it requires a change of mindset among students as well as planners. This paper discusses concerns, opportunities and challenges construed by participants in a workshop held in October 2015 under the Building Stronger Universities (BSU II) programme. The workshop had two main aims: to engage the participants in practicing problem-based learning through a project relating to a course module within their fields of teaching, and to initiate a rearticulation process of the same course module, based on experience from practicing problem-based project work. Data will consist of reflection paragraphs, a process portfolio produced by the course participants and recorded group work discussions. The analytical approach is discourse analysis.

**Language in Conflict: Kiswahili Metaphors in The International Criminal Court Indictment Discourse In Kenya**, by Philip Visendi Lumwamu, PhD student, Maseno University

In this paper, the metaphoric conceptualization of ICC indictment discourse in Kenya is examined through a data-driven analysis. The focus is put on the representation of the ICC indictment discourse in three genres of use: prayer meetings, victim narrations and campaign rallies sourced from media libraries in Kenya. Guided by the Conceptual Metaphor Theory and Critical Metaphor Theory, the major metaphoric themes discerned include the depiction of ICC as RELIGIOUS WAR, as POLITICAL WAR, as JUSTICE, as NEO-COLONISATION, as A MONSTER and as an ANIMATE BEING. By ascribing these conceptualisation to ICC, such representations reinforces the dualism in the discourses towards justice and reconciliation. The article then examines implications of those metaphors, and finally, considers the role of metaphor and language in the conception and construction of peace and reconciliation in Kenya. The salient social and cultural contexts of the discourse points to exploring other forms of transitional justice in ensuring sustainable peace and stability in Kenya based on the Habermian approach to rationality.

**Conceptualizing Democracy in Regional Organizations**, by Tom Mboya, PhD student, Maseno University

During the last two decades, the question of democracy in regional governance systems has elicited scholarly debate. At the core of the debate is the view that the concept of democracy has been traditionally utilized for centuries in the analysis of political systems within nation-states. Accordingly, applying the concept to interrogate whether regional organizations are democratic or not begs the question on which parameters against which democracy in these supra-national entities should be assessed. In the absence of consensus in respect to the criteria to measure democracy beyond the nation state, the aim of this paper is to unpack the concept of democracy in the context of regional organizations and establish which attributes of the concept may be used to evaluate such organizations. To do so, the paper begins with an analysis of the theoretical debate of (Hix-Moravcsik-Majone) on reconstructing the concept of democracy as applied in international institutions beyond the nation-state. It then strives to construct a connection between democracy and the governance structure of the supranational organizations. In this regard, four attributes of democracy at the inter-governmental organization are fleshed out from democratic theory. The first two attributes are considered as input legitimacy i.e the idea of democratic inclusiveness that allows the civic realm to participate in the decision making of the regional organizations as well as the process of electing members of legislative assembly of the regional organizations. The third attribute is the mechanism of accountability i.e which and how specific organs of regional organizations provides checks and balances against each other (legislative assembly-executive-judicial arms of the regional organizations. The fourth attribute is output legitimacy. The paper avers that the foregoing attributes of democracy makes it possible for evaluating or assessing the extent to which the operational structure of regional organizations are democratic or democratizing.

**Land Conflicts and their implications on social stability in Amuru district, northern Uganda**, by Expedito Nuwategeka, PhD student, Gulu University

Land conflicts are threatening the relative peace that is prevailing in northern Uganda after twenty years of a civil war that started in 1986 to 2006. The period was characterized by displacement of more than two million people, whose resettlement started in 2006. The paper investigated the causes of land conflicts, how they have affected society, and the mechanisms that have been employed to resolve them. A questionnaire was used to collect data from 304 members of the general public. Key informants interviews and focus group discussions were conducted to find out how the land conflicts are affecting social stability in the district. Results show that majority of the people, 82%, had experienced land conflicts in their villages of residence, the leading cause being confusion in the land boundaries due to displacement from the land by the war. Also, rapid population growth was mentioned by about 70% of the respondents. In resolving the land conflicts, traditional cultural institutions are mostly trusted as mentioned by about 42% of the respondents compared to less than 10% of the respondents who relied on judicial courts to resolve the land conflicts. It was also revealed that social stability is threatened by acts like physical violence, death, forced migration and destruction of the victims' source of livelihoods like crops, livestock and houses. It is concluded that land conflicts pose a potential for social instability, and cultural institutions are mostly trusted in the resolution of the conflicts than formal government institutions.

**A Critical view of Kenya 's Truth, Justice and Reconciliation Process agenda**, by Michael Omondi Owiso, PhD student, Aalborg University

Kenya, though not at war, is not at peace. The violence that erupted after the disputed elections in Kenya in the year 2007 aptly revealed this predicament. The conflict is partly rooted in the varying number and nature of historical injustices; land grabbing, economic marginalization, political assassinations, killings, torture, denial of basic needs, and other kinds of human rights abuses perpetrated under successive regimes since the country's independence in 1963. The truth, justice and reconciliation process, whose report was presented to the president on May 21, 2013, after four years of work, was an attempt to resolve this enigma and restore the country towards peace and stability. However, marginal success has been registered to date. Adopting a critical approach to inquiry this paper applies John Gaventa's analysis of power and power asymmetries to examine the truth process agenda in Kenya. Taking it from this prism the paper first traces the roots of the conflict revealing the web of intricacies in the conflict. The paper examines decision making around the truth process and the power asymmetries therein. This is done against the parameters of how the elite continue to create quiescence amongst the populace and their intent on maintaining status quo. An analysis of documents, reports, newspaper articles as well as interviews purposively sampled and conducted between June - September, 2015 in Uasin Gishu, Wajir, Nairobi and Trans-nzoia, and Kericho counties, have been used as sources of data. The paper concludes that the approach so far taken is compromised for elite motivated political purposes and may not foster reconciliation and build a stable Kenya. In so doing the paper contributes to intellectual debate around truth commissions and their role in promoting democracy.

**Human Rights in South Asian Migration and Diaspora Literary Discourse**, by Bhawana Regmi. PhD student, Tribhuvan University

Migration and diaspora literary discourses are replete with themes of human rights. This paper conflates most discussed aspects and issue of “human rights” in migratory and diasporic literary discourse. It also inquires if there is any economic facet at function. If it is, then how the economic configurations prove responsible for the acquisition or denial of rights on part of the diaspora characters? By doing so, it not only interrogates our traditional understanding of migration and diaspora as marked by dislocation and displacement, but also situates the issues of human rights centrally as core of migratory as well as diasporic experience. For this, I primarily read and analyze several South Asian literary texts, including Devendra Bhattarai’s *Diary of the Desert* (2011), Rajab’s *Atlantic Street* (2008), V.S Naipaul’s *A House for Mr Biswas* (2003), Chandani Lukege’s *Turtle Nest* (2003), and Michael Ondaatje’s *Anil’s Ghost* (2000). Having analyzed these texts, I bring into light what is the contribution that literature tends to make in realm of human rights.

## **Local Construction and Perception of security among Traditional Nomadic Communities along Kenya-Uganda-South Sudan Border Zone**, by Olang Sana, PhD Student, University of Nairobi

The problem of state fragility and persistent weakness of post-colonial African state and its inability to manage internal and cross-border security has emerged as a critical discourse in International Relations especially in the post-Cold War epoch. This weakness, no doubt, undermines the potential of African nations-state as a primary actor in IR according to realist argument. Primarily, the East African state is still a source of regional insecurity hence the original purpose of the nation-state that emerged in Europe after the 1648 Peace of Westphalia has not been achieved even though the post-colonial state is about half a century old. This paper is about contested notions of security between the post-colonial African state and the traditional nomadic communities. The main objective of this paper is to explain how widespread insecurity along Kenya-Uganda-South Sudan border zone is attributable to local communities' construction and perceptions of security. The paper therefore aims to explain the weakness of the African nation-state by assessing its relative strength vis-à-vis pre-existing traditional institutions and systems of authority and government. The paper finds that the construction and perception of security among the local communities directly conflict with security policies and surveillance strategies of the modern-state. The local communities perceive security as absence of external threats from its neighbors and each community strives to protect its own population, territory and livestock from rivals. Due to weak presence of the state on the ground, the local communities have evolved vibrant institutions, agencies and strategies to manage and mitigate both internal and cross-border threats independent of the state. Given their relevance to the local communities, the state is facing formidable competition and opposition from these traditional systems of government and authority which it is still unable to supplant. The main argument of this paper is that African nation-state is an incomplete project from the standpoint of border control, citizenship, government authority and both internal and cross-border security management. The African nation-state is, therefore, a scarcely developed entity with weak presence on the ground.

**Competing perspectives on human rights: Impacts of the British Gurkha court cases among Gurung communities in Western Nepal and South London**, by Jens Seeberg, Aarhus University

For almost 200 years, The United Kingdom has recruited Nepalese soldiers, known as ‘Gurkhas’ for the British army. While a remarkably consistent colonial and postcolonial discourse has embedded this practice in a praise of their exceptional bravery and loyalty, this practice provided UK with reliable, flexible and cheap soldiers, who received smaller salaries and less benefits than their British and Commonwealth Nations colleagues. At the end of service, Gurkhas had to return to Nepal. In recent decades, Gurkha organizations have fought against the British Government on the basis of a human rights argument claiming that this unequal treatment was a case of racial discrimination. Following court cases and the “Gurkha Justice Campaign” in the 2000s, the British Government in two steps was forced to grant the right to permanent resettlement in the UK for ex-Gurkhas and their dependents after four years of service, irrespective of the time of end of service. After the successful court cases, the rights discourse that has been prominent in the development discourse in recent decades has been transformed into an argument in favour of migrating to the UK for eligible Nepalese ex-servicemen. On the basis of multi-sited ethnography among ex-Gurkhas among the Gurung population of Nepal and the UK, this paper presents the changing cityscapes in Pokhara city, Nepal, and in Aldershot, a Southern London suburb that has recently become popularly known as ‘Little Nepal’. Following the policy change regarding resettlement, ex-Gurkhas who have been involved in WWII and British colonial and post-colonial wars throughout the 20th century are now reshaping social life in Southern London, while their absence from Pokhara is perceived as contributing to a ‘cultural crisis’ among the Gurung ethnic community.

**English Medium Schooling as an Agent: For Radical Uncertainty in Nepalese Gurung Community**, by Hari Maya Sharma, PhD student, Tribhuvan University

Since its entrance through missionaries and traders from Europe in 17th century, the influence of the English language has been extended in different dynamics of Nepalese society. The beginning of English mass education system, overriding traditional education systems, was one of its influences. It also occupied the position of medium of instruction at the period of first Rana Prime Minister, Jang Bahadur who borrowed English monolingual teaching in 1850. The place of English in education went back and forth with different political turning points. Panchayat system remained unfruitful for the development of English language. The reestablishment of democracy in 1990 brought positive impulsion for English education among people. National Education Commission-1992, which was formed for education reformation, recommended for privatization in education with the logic of democratic values such as public participation, competition, diversity and expansion of education. The contemporary government made liberal policy for private organizations which automatically supported to open more private schools throughout the country. The High Level National Education Commission-1998 also highlighted the importance of privatization in education in its report. As a result, English medium private schools are mushrooming at present, but mostly centralized in urban areas. In this context, this paper will unravel the role of English medium schooling being practiced in the Gurung community of Tanahun district. The themes to be presented will be on the basis of ethnographic fieldwork that I carried out for my PhD project in that site. Challenging the existing English education discourse, this paper will unpack the uncertainty, conflict, fluidity and tension in the community due to direct and indirect influence of presently practiced English medium schooling.

**Post war participatory reconstruction of Acholi; Contestation between theory and practice**, by Babiiha Mpisi Sulayman, PhD student, Gulu University

After the government of Uganda and rebels of Lord's Resistance Army signed the Cessation of Hostilities Agreement in Juba, South Sudan in 2006, the focus on relief and emergency services in northern Uganda shifted rapidly to post conflict reconstruction and development. This shift from relief to development brought a new set of programmes and NGOs – and a paradigm based on participation. Post war sustainable livelihoods projects were in principle to be participatory - or at least claimed a participatory development strategy. The rationale for the new approach has been to involve grassroots people in decisions on matters that affect them as a means to empower them so they can be able to sustain such gains as they have made. For post war northern Uganda empowerment was meant to reintegrate them into the national political economy. However, after more than five years of such programmes and projects in Acholi sub region, complaints of being marginalised did not go away. In 2012, the then district chair, Nobert Mao, even warned that northern region would secede from Uganda unless they received the same treatment as other Ugandans. I. In my PhD research project I chose to investigate the problem of marginalisation by focusing on the practice of participatory development in Awach sub-county in Gulu District. In this paper, I explore how the different perceptions of participation held by the different players have shaped practice, and how perceptions of participation influenced or were influenced by social, political, and economic institutions. My research in Awach draws on participant observation, key informant interviews, in-depth interviews, life stories, and focus group discussions. Data from the Demographic Surveillance Site in Awach and reports from both government and other development agencies were also used. The equipment included notebooks, a voice recorder, a digital camera, and a field diary. I am currently in the process of analysing the data – using content analysis and discourse analysis as the main methods.

## **Health Risk Management of Earthquake Survivors: People's Unity in Preserving Right to Life**, by Prof Ram Krishna maharjan, Tribhuvan University

A devastating earthquake of April 25, and May 12, 2015 and hundreds of aftershocks affected altogether 14 districts of Nepal. The earthquakes resulted extensive damage to buildings and thousands of deaths (more than 9000) and injuries (More than 26000). Alarming information from international and national media giving reference of the experts delivered that a big risk of spreading epidemics as was seen in other countries like Haiti earthquake. No sign of epidemics reported at all. How it could become possible is the interesting information to the world. As an activist health experts working in affected areas, this paper discusses about the people's response and the rescue teams' effort in preserving 'right to life' at local level.

### **Objectives**

- To record the damages and casualties in the affected area.
- To identify health risk management activities from different agencies and local bodies.
- To assess the local people's participation in preserving right to life.
- Methodology
- Desk review
- Direct observation
- Photography
- Interview

### **Findings and Discussions**

The study focused in Kirtipur Municipality Ward Nos. 9, 10, 11 and 12 which were more affected areas in the South West region of Kathmandu valley. Altogether 14 people lost their lives, 91 people were rescued and 83 were found injured. Nepal Army, Nepal Police, Armed Police Force, Foreign Rescue Teams and different organizations along with local people were involved in rescuing the affected population. Although the main threat that still remained after the devastating massive quake is the spreading of epidemics. The earthquake survivors were in urgent needs of the relief materials as well as health risk management to prevent

from further damages, causalities and spreading of epidemics. The well known national and international organizations were conducting their own programs. Whereas different volunteer groups were formed, funds were raised and everyone started helping in affected areas as much as they can. Temporary settlements were made, temporary latrines were made and relief materials (foods, medicines, sanitary pads, gloves, masks, wearable clothes and blankets) were distributed. Easily affordable shelters were erected; awareness programs on WASH and Psychological first aid were conducted. Teachers and volunteers were trained as trainers to aware people and students in their respective communities.

Though, people are still shaken by the aftershocks and still battling to get the normal life, the threat of epidemics after the quake is prevented. It is a silver lining in the cloud, which is possible only because of different helping hands and supports from local level.

All the activities are only possible because Disaster Risk Management training was conducted from the very beginning. Latrines were being made in different places, awareness programs were conducted regularly in the camps. Since Nepal is a risky zone for earthquake, therefore, there were several simulation practices of the disaster management in those areas. These activities helped a lot in rescuing and health risk management in the communities. In addition to that, the regular awareness programs, cleaning campaign supported to prevent epidemics. It is, no doubt, also equally important of people's participation in these programs.

### **Lesson Learnt**

- Disaster does not come with the prior notice so, we must always be aware about the incidence.
- Simulation practice and awareness programs and training programs should frequently be initiated to prevent from the epidemics and further risks.
- People's participation should be ensured to launch a project where many people and organizations are to be mobilized.

**Short, thematic presentations by three MA candidates:**

**1) Reassembling the Kenyan Security Sector: The Role of Civil Society Organizations in Security Governance**, by Bernard Musembi Kilaka, MSU

**2) The virtuous spirals of Village Savings and Loaning Associations for poverty alleviation through women empowerment: Case studies from Webuye and Mount Elgon constituencies in Kenya**, by Selina Omwaka, MSU

**3) Civil-Military Cooperation and Disarmament Operation in Kenya**, by Barack Calvince, MSU